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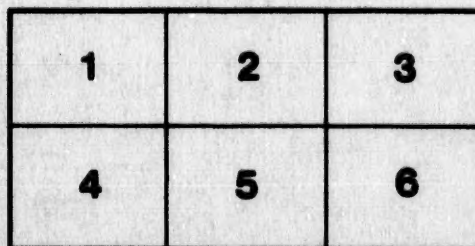
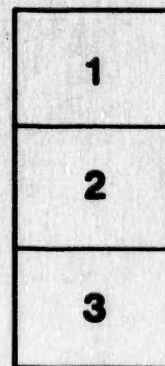
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REPORT

OF

THE FIRST PUBLIC MEETING

OF

THE MONTREAL ASSOCIATION

IN AID OF

THE COLONIAL

CHURCH AND SCHOOL SOCIETY

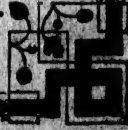
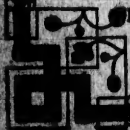
OF LONDON,

HELD IN MONTREAL, OCTOBER, 1851.

MONTREAL:

PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.

1851.



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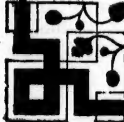
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REPORT OF THE ASSOCIATION

IN AID OF THE

COLONIAL CHURCH AND SCHOOL SOCIETY.

A meeting was held in the City of Montréal, on Friday, the 10th October, 1851, in the School-room attached to St. George's Church.

The purpose for which this meeting was convened was to form an Auxiliary to the Colonial Church and School Society of London for the District of Montréal, Province of Canada. It was called to order by A. F. Holmes, Esq., M. D., who moved, seconded by Colonel Wilgress, That Deputy Commissary General Robinson do preside for the evening, and that Mr. W. C. Evans, be requested to act as Secretary.

After the Rev. William Bond had opened the meeting with prayer, the Chairman stated the purpose for which those present had been called together. He further remarked that what he knew of the Society was very favourable to its character, and spoke from having seen its operations and from having been personally engaged in the Society's work for the last eleven years in other parts of the British Colonies, especially had he seen its usefulness in Nova Scotia, even in the immediate neighbourhood of Halifax. He thought the Society had many, very many, claims upon good Churchmen in Canada, because the instrumentality which it employed was exactly suited to the wants of this country, while its orthodoxy was beyond question. The advantage of being able to obtain good schoolmasters which could be done by means of this Society at a very trifling expense to the country, he (Mr. R.) considered a very great benefit to a young and extensive country like Canada. The Chairman then adduced several very interesting instances that came within his own knowledge where the Society had been the means of doing lasting good in Nova Scotia, and in two cases, where by first establishing schools and employing the Society's Catechists, in what were perfectly destitute Districts, Churches were subsequently established and are now in a flourishing state, and are attended by large congregations who had *previously* been without any of the public ordinances of religion whatever.

The Chairman then called upon the Rev. John Irwin, Incumbent of St. Thomas' Church, Montréal, to move the first Resolution.

The Rev. Mr. Irwin, in moving the 1st Resolution, spoke in substance as follows:—

He wished to give expression to his approval of the sentiments it contained, especially the acknowledgment of that great Society in England, to which the Church in this Colony owed so much; but when he looked around him and *felt* all we wanted, he would say without fear of contradiction that three great Societies could not do all that ought to be done in this country, we therefore should hail with joy the aid proffered to the Colony by the Colonial Church and School Society. He (Mr. Irwin,) liked the constitution of the Society, and was of opinion that it would work well here, for the 3rd Rule provides that all Clergymen employed by the Society shall be subject to the Ecclesiastical jurisdiction of their Diocesans, and the Schools shall be open at all times to the visits of the Diocesan and the Parochial or Missionary Clergy in their respective Districts.

He liked the Society too, because of its Evangelical character, and he was glad to see by the 4th Article of its constitution that true Church principles were to be combined with Evangelical Protestantism. Though he called himself a Catholic, yet he would not give up the title of Protestant, for he would go back 1600 years

and there in the literature of the Christian Church during the earlier ages of its existence, he found the counterpart of that discipline and doctrine upheld now by the Church to which he had the happiness to belong; but if it were needful to protest against that mass of superstition and priestcraft which succeeding ages had added to the primitive belief, then by the grace of God, he was a Protestant. He thought every true member of the Church of England ought to glory in Evangelical Protestant principles—those very principles for which our forefathers were willing to die. For these noble sentiments this Society had his fullest sympathies. The very acts of the Romanists strongly prove both the use and necessity for this Society here. Their schools under the charge of their Priesthood which are now being scattered very thickly through the length and breadth of the land, shew how strong their desire is to obtain *young* converts.

It is a subject for gratitude that the inhabitants of our Father land should be inclined "to come over and help us," in this our emergency, and he hoped all present would prove their thankfulness to "*the Great Head of the Church*" for the benefits which must necessarily arise from our connection with the Colonial Church and School Society.

The Resolution was seconded by George Moffatt, jun., Esq., and reads as follows:—

1st Resolution.—Moved by Rev. John Irwin, seconded by George Moffatt, jun., Esq. "That notwithstanding all that has been done for the Church in this Colony, this meeting is persuaded of the great spiritual wants of this Province, and would receive, with thankfulness to the great Head of the Church, any increased means for alleviating such want."

The Rev. Richard Lonsdale, Missionary at Laprairie, in moving the second Resolution, spoke in substance as follows:—

He fully concurred in what had fallen from the previous speakers in reference to the uses and great advantages to be derived from the Society, and the very great need there was for it in Canada. He could not refrain from calling the attention of those present to the sad condition of the rising generation in most of the country parts of Canada. There was no reason to expect any other result from the want of education than that, which was most fearful to contemplate. He knew of vast tracts of country where either no schools existed, or the schools that did exist were of the very poorest description, and in some places, for want of Protestant schools, he knew of several Romish schools which numbered among their scholars many Protestant children, and what would the result of this be? What? but unprotestantizing the rising generation who are to be the future men and women of the day; it would have the effect, he thought, of making them discard their Bibles, and betake themselves to beads. Now this Society proposed to give a scriptural education, and he was sure that an education founded upon THE BIBLE would be as a building founded upon a rock, and would do effectual good, while an education without it can be of comparatively little use. This Society which thus comes to our relief to educate our poor children, demands our prayers for we could not hope for its prosperity if we did not appeal on its behalf to Him "without whom nothing is strong, nothing is holy."

This Resolution was seconded by James Crawford, Esq., M. D., and is as follows:—

2nd Resolution.—Moved by Rev. Richard Lonsdale, and seconded by James Crawford, Esq., M. D.

"That the Institution of the Colonial Church and School Society appears to be well calculated to promote the spiritual welfare of British Subjects resident in the Colonies and in Foreign Countries, and deserves to be responded to by earnest exertion on the part of the Inhabitants of this Province, and continual prayer for the blessing of God upon its proceedings."

The Rev. Wm. Bond, the Society's Superintendent for the District of Montreal, was then called upon to move the 3rd Resolution, and spoke as follows:

This meeting carries me back in memory to days long gone by, and to men who struggled and who triumphed here below,—it brings before my mind some who have gone to their glorious rest, and others who, in a distant land, are struggling still.

Nearly 20 years ago a gentleman of mild aspect and winning manners called upon me, then a mere lad, and asked me if I would not take an interest in a Society that was to do good to the poor inhabitants of Newfoundland,—that gentleman was the Rev. Mark Willoughby, and that Society was the Newfoundland and British North American School Society. I cheerfully responded to his wish, and for many years trod the woods, and coasted the shores, and visited the schools, and met the teachers in that island where first the Society's operations were begun, and where first their teachers voice taught the young the word of life.

Ten years since that same gentleman was instrumental in bringing me to Canada, and in more or less close connection with the Society.

I may then be permitted to know something of its workings, and after nearly twenty years experimental acquaintance to speak concerning its efficiency.

In Newfoundland the voice of old and young is raised in its praise, and many instances that came under my own observation of the old, taught to read their Bible, Churches raised where the School House was the germ, and congregations gathered where the School was the nucleus, might be adduced. Let this suffice, that the Bishop of Newfoundland, in writing to the Society, stated that the Society had been the greatest "bulwark of the Protestant faith in that dreary and benighted land." —(21st Report, page 12.)

Turn we now to Canada. The first mission that I had in this country was in the neighbourhood of this city, and had been previously occupied by a gentleman whose praise is in all the Churches,—who is now with the Church above,—who was known and loved by many now around me, and through them as part of a society then existing, sent to this portion of the vineyard,—the Rev. William Dawes. His first care was to take me to the schools, and his last injunction, "Bond, foster these schools; they are my right arm." He had been there 11 months and I remained 18, and when I left that district, into which he was sent to enquire whether there were *any members* of our Church, it numbered *three hundred* communicants, and now there are 5 Clergymen actively employed, with 6 Churches built or building, and I do believe that this great success is mainly due, under God's blessing, to the schools that this Society planted on every hand. Such, sir, is the testimony to its operations.

There are now in this Province, wholly, or in part supported by this Society, no less than 19 schools, one general superintendent, and altogether in the Colonies 110 Sunday and Day Schools, and 18 Clergymen, with 83 teachers receiving their stipends from this Society, which besides supplies destitute districts with Bibles and Prayer Books through its depots.

But it may be well more in detail to state the nature of the Society under its new aspect.

I feel I speak to loyal men and women—men and women whose hearts glow with warm affection towards our good and gracious Queen,—do I not then advance a strong claim when I tell you that HER MOST GRACIOUS MAJESTY is Patron?

I feel too that as good churchmen I meet your views and feelings, and secure your suffrages by being able to state that that great and good man, deserving the love of every faithful member of the Church, his Grace the Archbishop of Canterbury, with the Archbishop of York, are Vice-Patrons.

And let me ask, would you not consider a parochial school, a school in which the children were instructed in the Holy Scriptures, and in the formularies of our beloved Church, one of the things most to be desired for our country parishes? Here then we meet your wish. Listen to the 3rd Rule, it says, "the schools shall be open at all times to the visits of the Diocesan and the Parochial or Missionary Clergy in their respective districts;" and to the 4th Rule, it says, "the religious instruction in all schools maintained wholly or in part by the Society shall be in the Holy Scriptures, and, (except in cases where the parents or guardians of the children formally object), in the formularies of the Church of England. Such then is its nature."

And now, sir, as to its objects: The Managing Committee in London have decided upon the following active and benevolent measures which I extract from their Minute Book, and read for your information:

"1. That a central school be established at Montreal, under a well trained master

"to be sent out from the Parent Society, which school should be rendered effective as a place of instruction for the teachers of the branch schools in the Province, and be a model of arrangement, skill in teaching, &c.

"2. That a Scripture Reader be sent to Montreal, who shall visit every alternate day, from Ward to Ward, to council, warn, assist and comfort, as their several cases may require, the sick of our communion in the Montreal General Hospital.

"3. That a depot of school books be established at Montreal, with a stock of every requisite for school keeping, together with bibles, books for lending libraries, and other publications for the use of schools.

"4. That while desiring to have the establishment of an Infant and Juvenile school in connexion with the boys department at Montreal, as an instruction to the Correspondent Committee, they wish to record their belief that the suggestion is a very important one."

They also have in view the establishment of schools at Sherbrooke, Sorel, Christieville and Brome or Froste Village.

The necessity that exists and claims the Society's attention is, I imagine, obvious. I would however remark that, five Clergymen, within the last week, have made urgent application to me for assistance: one stated that *four dollars* was all that fell to the share of the Protestants in his Mission from the Government grant for Education—which was also an indication of the state of scriptural instruction there: and another,—in the anguish which a view of the utter destitution that surrounded him produced, and which he was utterly unable to meet,—that he was ready to contribute £25 per annum, out of his salary towards the payment of a fellow labourer, in his 525 square miles of the harvest field.

I will now conclude with an extract from the sermon of the eloquent preacher on behalf of the Society, in May, 1851:—

"Then, too, beloved, are we not called upon, at the present juncture, to a seven-fold effort? If we do not send them shepherds, Rome will send them wolves in sheep's clothing; if we do not endeavour to gather them into the fold of Christ, she will try to bring them into the fold of Antichrist; if we do not care for their souls, there are those that will care, at least for their bodies, and will try to make them the dark slaves of superstition, little heeding how their minds may be illumined. Dear Brethren, are we to be left utterly behind in the conflict? Must we not extend our labours? Must we not lengthen out the flanks of our army? Must we not prevent Rome from outflanking and encompassing us? Must we not declare that the subjects of our Protestant Queen do not belong to the Pontiff of Rome, and that neither at home in England, nor in the sister land, Ireland, nor in any of the boundless domains of our Monarch, shall Rome be left unopposed, unresisted to carry out her dark plans, and to take away the poor, ignorant, stray sheep, that ought to be brought to the good Shepherd, that they may be gathered into His fold and that angels may rejoice over their repentance.

"Beloved brethren, I cannot conceive, therefore, any claim that an institution could have on your confidence and support, that this institution does not possess. But there is one more, and it is the crowning one of all. This Institution especially and preeminently desires to have none for its schoolmasters, none for its catechists, and none for its ministers, that do not preach Christ, teach Christ, honour the Word of God, keep close to the written document, and 'determine to know nothing' amongst your expatriated fellow-countrymen, but 'Jesus Christ and Him crucified.' We do not disparage the labours of other institutions—we rejoice to know that many good and faithful men are employed by them in our Colonies—but this we do say, that there was ample room and ample necessity for this Institution, that it is no intruder into other men's labours, and no invader of the order and authority of the Church, else it would not have received, as it has received, at this momentous and important juncture, the endorsement of the Primate of the Church of England—a man whose endorsement is indeed to be held in veneration and in reverence, not simply because of his high elevation, but because of the simplicity of his spirit, the holiness of his life, the soundness of his doctrine, and the apostolicity of his preaching. Beloved brethren, it is this, after all, that stamps true dignity on the minister of Christ, whether he be the humblest curate, or the most exalted dignitary; there is no dignity like this, to know Christ, to love Christ, to honour Christ, to preach Christ; and therefore there is a double importance and a double grace in the imprimatur of

"such a minister of Christ; and assuredly, he would never have taken under his fostering patronage this Institution, had he not been satisfied that it is a faithful daughter and handmaid of the Church of England, and is doing a work in harmony with that branch of Christ's Church, and above all, in harmony with God's written Word. manifold as are the claims upon your hearts and upon your hands, shut them not up from this Institution. Freely give, as you have freely received. Some of you have friends in the Colonies; some have sisters, some brothers, some cousins, some more remote relations, some neighbours. Remember them; they appeal to you by me; they ask you to stretch forth your hand largely on their behalf. This Institution only wants means, in order to carry out machinery into the whole of our vast Colonial dependencies—educational machinery, ministerial machinery, and all subservient to the honour of God, and the promotion of the glory and the kingdom of Christ. We commend it, therefore, brethren, not only to your present liberality, but to your consideration, to your prayers, to your continued support. Let us rally round it; let us place it where it ought to be among the leading institutions that crown our land, and are at once its glory and its blessing."

The Rev. W. Bond also read a letter from His Honor, Judge Day, stating that he was prevented from attending by pressing official duties, but expressing his cordial sympathy with the Society, and acceding to the request that he would accept the office of President of the Auxiliary Association of Montreal.

Mr. McGinn seconded the Resolution, and said the position that Protestants felt themselves placed in, called for serious and prayerful watchfulness on their part. Their position in Canada was one full of difficulty and danger, as much so, he thought as it had been any time since the Reformation. He would call upon all to look around them and see the Romish buildings on our hills and most prominent positions to attract the public attention, while bands of Romish Priests are parading our streets, and seem to tell us of our danger, he thought it betokened great danger, and judging from other signs of the times he did not think the day very far distant when we would be called upon to buckle on armour and fight as good soldiers under the great Captain of our salvation, for the faith once delivered to the saints. Some may say this trouble will not come in our day, but if it comes in our children's day how are we preparing to meet the difficulties that seem to thicken around? And what are we doing for the children in the backwoods, who in our own day are growing up in ignorance and mental darkness?

He felt sure, and he judged from experience, and above all from his own experience that the only useful and really beneficial education was that which was based upon THE BIBLE. As in this world we were but travellers and all journeying to the Heavenly Canaan, he thought that in the education of the young we ought to educate them for Eternity. He would therefore call upon all to interest themselves in the working of this Society.

3rd Resolution,—Moved by Rev. William Bond, seconded by Mr. Thos. McGinn,

That an Association be now formed, and entitled "The Montreal Association in aid of the Colonial Church and School Society," and that the following be its Officers and Rules:—

OFFICERS OF THE SOCIETY.

President—HIS HONOR JUDGE DAY.

Vice-President—A. F. HOLMES, Esq., M. D.

Treasurer—D. DAVIDSON, Esq.

Secretary—W. C. EVANS, Esq.

COMMITTEE.

W. E. SCOTT, Esq., M. D.

J. H. WINN, Esq.,

J. J. GIBB, Esq.,

WILLIAM LINDSAY, Esq.

COLONEL WILGESS.

MR. THOS. MCGINN.

JAMES CRAWFORD, M. D.

JOHN LOVELL, Esq.

And all Clergymen who are members of the Association, with power to add to their number.

RULES.

1. Annual Subscribers of 10s. or upwards, or if Clergymen, of 5s. or upwards, and Collectors of 7½d. or upwards per week, shall be members of the Association during the continuance of their subscriptions and collections. Benefactors of £2 10s. or upwards at one time, and Clergymen making Congregational collections to the amount of £5 shall be Life Members.

2. Members will be entitled to receive the Annual Reports, and other occasional publications of the Parent Society, and will have the same privileges as if they subscribed direct to the Parent Society.

3. The objects of this Association shall be, to call forth the zeal of Christians in general, and especially of Members of the Church of England, in support of the Colonial Church and School Society; to promote its objects and proceedings and the formation of branch Associations; to procure collections, subscriptions, and other contributions, and to give to the Parent Society information respecting any places coming under the notice of the Association where more than ordinary destitution prevails, either as regards pastoral superintendence, or the education of the young.

4. The whole of the funds obtained by the Association, after deducting incidental expenses, shall be held subject to the decision of the Parent Society.

5. A General Meeting of the Association shall be held annually on such day as shall be fixed by the Committee, when a Report of the proceedings shall be read, and an account of receipts and disbursements presented, duly audited, and the Officers of the Association chosen for the ensuing year.

6. The Officers of the Association shall at all times be re-eligible to their respective offices. All Officers of the Association shall be Members of the Church of England.

NOTE—It will be seen by this Report, and the information accompanying it, that the COLONIAL CHURCH AND SCHOOL SOCIETY is one in strict and faithful accordance with the principles of our BELOVED CHURCH, else it would not have upon its list of patrons HER MOST GRACIOUS MAJESTY OUR QUEEN; THE PRIMATE OF ALL ENGLAND, His Grace the ARCHBISHOP OF CANTERBURY, or THE PRIMATE OF ENGLAND, His Grace the ARCHBISHOP OF YORK, nor would it number among its Vice-Presidents many of the COLONIAL BISHOPS, if its constitution or rules were otherwise.

It will also be seen, that for twenty years on this continent, and for upwards of twelve years in Canada, it has been doing "A GOOD WORK," and that the recent *addition* of NEW MEMBERS from Canada and MORE FUNDS from "our Father Land," cannot or at least should not have any other tendency than to enable us "to lengthen our cords and strengthen our stakes," and also to enable us most efficiently to perform that work of furthering the interests of our Redeemer's Kingdom, which we believe our Church is so admirably calculated to accomplish.

For the information of those at a distance and others unacquainted with the operations of the Colonial Church and School Society the Committee have deemed it advisable in publishing the account of their meeting to add the following extracts from the reports and occasional papers published by the Parent Society:—

THE COLONIAL CHURCH AND SCHOOL SOCIETY comprehends the Colonial Church Society and the Church of England School Society for Newfoundland and the Colonies, which were united on the first day of January last (1851). Referring for more detailed information to their Annual Reports and larger publications, the Committee desire now to present, under the following heads, a brief summary of the principal features of the Society:—

I. OBJECT.

The object of the Society is to make known the Gospel of Christ by sending Clergymen, Catechists, and Schoolmasters to our fellow-subjects in the Colonies and foreign lands. The connexion subsisting between these three classes of missionary agency is so intimate, that many advantages result from their combination.

Clergymen.

Clergymen for our Colonies are urgently called for, but the claims on the ministry at home are so great, that few, comparatively, can be found for this service. Laymen of earnest piety

Catechists.

robust health, and good elementary education, can be obtained with less difficulty. Many of these may ultimately be fitted for ordination, and thus augment the number of the Clergy. Under these circumstances it would seem to be a manifest duty to make use of such men in the capacity of *Catechists*. The extensive employment of Scripture-readers in this country has fully proved the importance of an agency which, however valuable in England, is still more applicable to the wants of the Colonies.

Schoolmasters.

Schoolmasters, essential to the welfare of every community are especially needed where the means of religious instructions are insufficiently provided. Many of the Colonial Legislatures render pecuniary aid towards the support of Schools. The Colonies, therefore, present an extensive opening for the introduction of well-trained Christian teachers, without whom a Government scheme of Education is a bane rather than a blessing.

Sunday-schools. The establishment of Sunday-schools, calling into activity, as they do, a large amount of voluntary agency, is also an important means of usefulness employed by the Society.

Books.

In connection with these operations the circulation of the Holy Scriptures is promoted; an effective control is exercised over the books used in the Society's Schools; libraries stored with a sound Christian literature are established; and religious tracts are judiciously and widely distributed.

II. CONSTITUTION.

The Committee, Officers, and agents of the Society are required to be members of the United Church of England and Ireland, in accordance with the discipline of which its missionary operations are conducted, its Clergymen being subject to the ecclesiastical jurisdiction of their Dioceses precisely as in this country. The committee are annually elected by the Subscribers, and are invested with power to appoint, remove, and fix the stations of Agents, to regulate the expenditure, and to control the general proceedings of the Society.

III. PRINCIPLES.

The principles of the Society are Evangelical and Protestant. The Committee are deeply convinced that the errors which are abroad, and which in an especial manner pervade the Colonies, can only be met by a distinct declaration of the total corruption of our nature, justification by grace through faith alone, and the necessity of a vital change of heart in all who show by their conversation in the world, that they have not "passed from death unto life." In accordance with this conviction, the Society is based on the principle, that all its Agents should be persons of decided piety, intelligent acquaintance with the truth, and earnest devotion to the missionary work,—uniting a cordial attachment to our Protestant Church, with the exercise of a spirit of love towards Christians of other communions.

And the following is the list of office bearers of the Parent Society, elected on the 12th of May, 1851.

Patron

HER MOST GRACIOUS MAJESTY THE QUEEN.

Vice-Patrons.

HIS GRACE THE ARCHBISHOP OF CANTERBURY.
HIS GRACE THE ARCHBISHOP OF YORK.

President.

THE MOST HON. THE MARQUIS OF CHOLMONDELEY.

Vice-Presidents.

HIS GRACE THE DUKE OF MANCHESTER.
THE RIGHT HON. THE EARL OF CHICHESTER.
THE RIGHT HON. THE EARL OF EFFINGHAM.
THE RIGHT HON. THE EARL OF GAINSBOROUGH.
THE RIGHT HON. THE EARL OF MOUNTCASHEL.
THE RIGHT HON. THE EARL OF SHAFTESBURY.
THE RIGHT HON. THE EARL OF WALDEGRAVE.
THE RIGHT REV. THE LORD BISHOP OF CALCUTTA.
THE RIGHT REV. THE LORD BISHOP OF BOMBAY.
THE RIGHT REV. THE LORD BISHOP OF MADRAS.
THE RIGHT REV. THE LORD BISHOP OF MELBOURNE.
THE RIGHT REV. THE LORD BISHOP OF VICTORIA, HONG-KONG.
THE MARQUIS OF BLANFORD, M.P.

THE REV. LORD WRIOTHESLEY RUSSELL.
THE RIGHT HON. LORD TEIGNMOUTH.
LIEUT.-GEN. LORD SEATON, G.C.B.
THE HON. ARTHUR KINNAIRD.
THE RIGHT HON. SIR G. H. ROSE, G.C.H.
THE RIGHT HON. FREDERICK SHAW.
SIR T. W. BLOMEFIELD, BART.
SIR E. N. BUXTON, BART., M.P.
SIR R. H. INGLIS, BART., M.P.
SIR OSWALD MOSLEY, BART.
GEN. SIR PEREGRINE MAITLAND, G.C.B.
LIEUT.-GEN. SIR RALPH DARLING, G.C.H.
MAJOR-GEN. SIR J. HARVEY, K.C.B.
LIEUT.-COL. SIR W. M. G. COLEBROOKE, K.H.
CAPT. SIR EDWARD PARRY, R.N., F.R.S.
VEN. J. M. TREW, D.D., ARCHDEACON OF THE BAHAMAS.
J. D. MACBRIDE, ESQ. D.C.L., PRIN. MAG. HALL, OXON.
GEORGE FINCH, ESQ.
JOHN LABOUCHERE, ESQ.
J. P. PLUMPTREE, ESQ., M.P.

Committee.

REV. EDWARD AURIOL, M.A.
HENRY BLANSHARD, ESQ.
JOHN BRIDGES, ESQ.
REV. WM. CADMAN, M.A.
J. W. CATER, ESQ.
W. H. COOTE, ESQ.
THE LORD HENRY CHOLMONDELEY.
A. CRAWFORD, ESQ., M.D.
REV. HENRY DECK, M.A.
REV. C. W. EDMONSTONE, M.A.
REV. R. W. GREAVES, M.A.
GEORGE GREIG, ESQ.
REV. C. B. GRIBBLE, B.A.
G. NOEL HOARE, ESQ.
REAR ADMIRAL HOPE, C.B.
REV. H. HUTTON, M.A.
REV. CHAS. KEMBLE, M.A.

THOMAS LEWIN, ESQ.
JOHN MARTIN, ESQ.
J. D. PAUL, ESQ.
REV. J. W. REEVE, M.A.
J. S. REYNOLDS, ESQ.
F. J. RIDSDALE, ESQ.
JOHN G. SHEPPARD, ESQ.
JOHN SPERLING, ESQ.
HENRY G. SPERLING, ESQ.
ROBERT SWEETING, ESQ.
REV. JOHN TUCKER, B.D.
HENRY TUDOR, ESQ.
HON. AND REV. H. M. VILLIERS, M.A.
REV. DANIEL WILSON, M.A.
JOS. WILSON, ESQ.
JOHN WOOD, ESQ.
MAJOR WOODROOFE.

Treasurer.—R. C. L. BEVAN, ESQ.

Secretary.—REV. MESAC THOMAS, M.A.

Assistant-Secretary.—MR. EDWIN HOUGH.

General Agent for the Continent, residing at Paris.—REV. WILLIAM CHAVE, M.A.
Superintendent of the District of Montreal—REV. WILLIAM BOND.

LIST OF MISSIONARIES AND AGENTS; **WITH THEIR PRINCIPAL STATIONS, AND THE NUMBER OF SCHOOLS** **UNDER THEIR SUPERINTENDENCE.**

.. As a general rule, Sunday-schools are attached to the Day-schools, attendance on Sundays being increased by the addition of many children and adults, who cannot attend on week days.

NAMES.	PRINCIPAL STATIONS.
I.—BRITISH NORTH AMERICA.	
1. Canada.	
Rev. W. Bond, General Superintendent	Montreal, (C. E.)
Mr. F. King	Sherbrooke “
“ J. Hall	Port Neuf “
“ W. Kidd	Gore, Huntingdon “
“ A. Forbes	Stonham “
“ J. M'Dougall	Sorel “
“ J. Burns	Mascouche “
“ J. Hood	Hemingford “
“ S. Milliden	L'Acadie “
“ W. Colgan	Abbotsford “
“ W. Bradford	Huntingdon Village „
“ R. Goudie	Brandon “
“ J. Lawler	Kildare “
“ J. De Vaud	De Ramsay “
“ — Lamb	Leeds “
Mrs. Evans	New Liverpool “
Mr. W. Wood	Nanticoke. (C. W.)
“ J. Gander	Rawdon “
2. Nova Scotia.	
Mr. Josh. Alexander	St. Mary's River “
“ Ray	Jegoggin “
“ T. Wilson	Three Mile House “
“ G. Turner	Sherbrooke “
“ G. Bainbridge	Preston “
“ G. Smith	Cape John “
“ H. L. Yewens	Shubenacadie River “
“ Lawson *	Beaver Bank “
Miss C. E. Clarke	Necum Quoch “
“ Parker	Nine Mile House “
“ Goreham	St. Mary's River “
“ Nichols	St. Margaret's Bay “

NAMES.	PRINCIPAL STATIONS.
3. Prince Edward's Island.	
Mr. J. Brooks	Murray Harbour . . .
" C. Fowles	Rustico
" J. Easton	George Town
" H. Green	Stanhope
" J. Jewell	New South Witshire .
Miss Hervie	Charlotte Town . . .
Vacant.	Morell
4. Newfoundland.	
Rev. T. Dunn, General Super- intendent	St. Johns
Rev. W. Shannon	Pouch Cove
" J. and Mrs. Baggs	Trinity Harbour . . .
" R. and Mrs. Dyer	Greenspond
" W. and Mrs. Meek	St. George's Bay . . .
" J. Marshall	Belloram
Mr. and Mrs. Crossby	Southside, St. Johns .
" Maddocks	Portugal Cove
" Earle	Spaniard's Bay
" Crossman	Twillingate
Mr. Bishop	Petty Harbour
" Martin	Torbay
" Mayne	St. Johns (Assistant) .
" Mills	Brigus
" Killigrew	Bareneed
" Ryall	Bay Roberts
" Lever	Heart's Content
" Pilcher	Bonaventure
" Moore	English Harbour . . .
" Haddon	Bonavista
" Minty	Bird Island Cove . . .
" Cutler	Fair Island
" Spurell	Fool's Island
" Bishop	Swain's Island
" Jeams	Change Island
" Richards	Herring Neck
" Tough	Harbour Beaufette . .
Miss Morris	St. Johns
Mrs. Ryall	Salmon Cove
Miss Furneaux	Port-de-Grace
" Winter	Harbour Grace
" Mills	Carbonear
" Winter	Foge
5. New Brunswick.	
Rev. W. N. Boyer	The Bend
Mr. G. Pidgeon	Tay Settlement
II.—WEST INDIES.	
The Bahamas.	
Rev. J. S. J. Higgs	Grand Bahama
Mr. J. Polhemus	Tarpum Bay
" R. Saunders	Exuma
" J. Pinder	Current
" S. Underwood	Spanish Wells
" J. A. Dickenson	Harbour Island
Miss Sweeting	

NAMES.	PRINCIPAL STATIONS.
III.—EAST INDIES.	
Madras.	
Rev. J. B. Sayers	Mount Road
Mr. W. Parkin	Vepery
" Hollins	John Pereiras
IV.—CAPE OF GOOD HOPE.	
Rev. R. G. Lambe	Cape Town
" T. A. Blair	Wymberg
V.—AUSTRALIA.	
1. Western Australia.	
Rev. R. Postlethwaite	Fremantle
" W. Mitchell	Guildford
2. Van Diemen's Land.	
Mr. Smales	Hobart Town
3. Victoria.	
Rev. E. Tanner	Pentridge
" C. T. Perks	Ditto
Mr. J. A. Clowes	Collingwood
" Geo. Pollard	Ditto
" Wm. Pitt*	Melbourne
VI.—HONG-KONG.	
Rev. J. Holderness	The Harbour
VII.—MALTA.	
Rev. A. Jordan	Valetta
VIII.—THE CONTINENT OF EUROPE.	
France.	
Mr. E. A. Argent	Paris

SUMMARY.

Clergymen	18
Catechists and Scholmasters	63
Female Teachers	20
Total	101

SCHOOLS.

Day and Sunday	74
Sunday only	36
Total	101

* Appointed subsequently to the adoption of the Report.